

PRANA

February Vol 4 no 2

Price \$1.00. 1977.

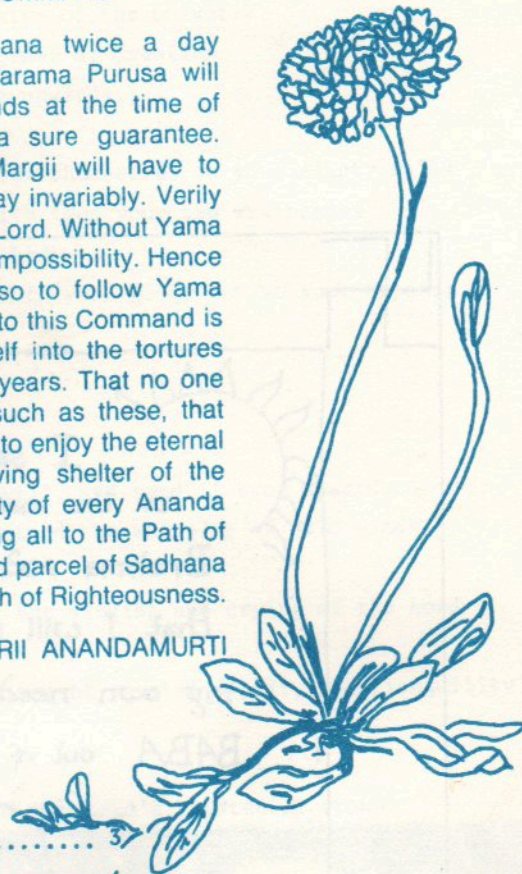
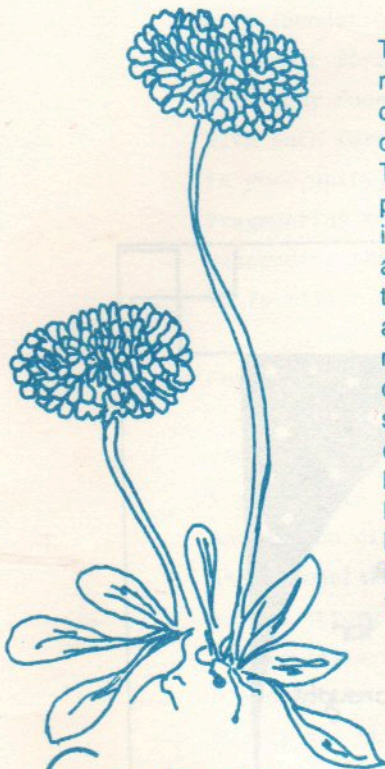


ANANDA MARGA SYDNEY SECTOR NEWSLETTER

THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

SHRII SHRII ANANDAMURTI



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EDITOR'S NOTE:

There is an old saying that goes something like "the devil makes work for idle hands", which is much the same thing that Baba is telling us now. For it is when our mind and body are idle that the demons find us easy prey for their sport, insidiously creeping upon us without our being very much aware of their presence. We have got to be vigilant and at all times active in effecting their eradication within ourselves and within society, for the two are indivisible.

I say on oath,
in the name of Parama
Brahma and Marga Gurudeva,
that I will not rest or think for
my own needs until we have brought
BABA out of jail.



Be like a monolithic rock.
With foundations originating in the centre of the universe
With your firmness asserted in every corner of creation.
With your foundations cast deep, strive upwards.
With such force build higher and higher.
In your unity, opposing forces will throw themselves on your mighty walls
Fragmenting to fall downwards taking with them your own weaknesses
Descending through the valleys of your body
To fertilise the plains which will grow in your glory but at your expense.
For such is the way of nature.

You will have made a worthy fortress,
A pyramid to focus the Lord's burning will, and send it ever upwards
And as you climb you will have to withstand the whipping of cold winds,
And channel them onwards.
As you struggle, deep within will come the singing and crying of the Lord
As His liila is embodied
Piercing sky and cloud dwell in an omniscient crystal clarity and tranquility
Purify and carve out your Is't'a
A majestic peak of proud lines
The embodiment of Shiva - And worthy of the Lord's glistening crown.



Be vigorously active

Ac. Abhiik Kumara Brc.

PARAMA PURUSA HAS BLESSED YOU WITH HANDS TO WORK AND LEGS TO MOVE --- HAS INFUSED YOU WITH THE STAMINA TO DO --- HAS ENDOWED YOU WITH THE PRACTICAL INTELLIGENCE --- MAKE THE BEST USE OF THEM IN THE FIGHT AGAINST THE DEMONS. YOU MUST NOT SIT IDLE RELYING ON FATE. BE VIGOROUSLY ACTIVE.

SHRII SHRII ANANDAMURTI
ANANDA VANII JANUARY 1977

The first and foremost and perhaps the only real point I wish to make about this Vanii is that it is totally unambiguous as to what it means. It is really one hundred per cent clear and very difficult to misinterpret though no doubt many will do so.

"Parama Purusa has given you hands to work" You have got hands and their purpose is to do something, to work. They have a function and exist because of that function. They are a tool. A tool for a purpose. He has given you legs and their purpose is so that you can move around. He wants you to move with those legs. Each of us has some measure of stamina and the purpose, the value of that stamina is that we then have the power, the energy to do something. "He has infused you with the stamina to do" He has endowed us with the practical intelligence. This means the ability to do something in a practical way. Intelligence that can be generated outwards. Of course all these refer to external work. There are various tools we have for internal work as well but these are tools which He has given us for external work and He is talking about those particular tools for external work in this Vanii. A tool is something you use for a purpose and if you don't use that tool it sits idle, and it is worthless. It is completely worthless, it rots. So Baba, God, has given us these various tools for a particular purpose

This body in Tantra is known as the divine yantra, the divine machine, the divine tool, because through this body, this mind we can achieve divinity, we can realise God. But there are aspects of this major machine which have some social purpose, some external use, some extroversial value, and these aspects are hands, legs, practical intelligence and stamina. So He is talking about that particular aspect of our life. It is action that is the sole determinant of life. There is no other thing which determines life, which

is the manifestation of life. It is action and action alone. If something is moving by its own accord with some internal capacity then you know it has some unit existence, some life. And if something is not acting then it is either dead or as good as dead. You know, stones have consciousness, but they don't have unit mind, so they remain stable, they don't move. As soon as you get a plant, it moves a little bit, slowly maybe, but it does move and other more complex creatures have more complex actions which they can pursue. Human beings have the most complex mechanism for action and so it is said they are the highest, the highest truth in this universe, the highest manifestation of consciousness. Here Baba is talking about those tools, those ways in which we can act externally and He is telling us what to do, what sort of action to do. In the end He says "Be vigorously active". He says - do something. He has said it before and He is saying it again. Do something...anything. It is better to act in any way, good, bad or just any way, than to do nothing at all, because you might as well be dead if you're not acting.

You know that as soon as you start to act in this life you will have struggle. Because struggle is also the essence of life. In life we know that there are the three gunas, three binding forces. On one side there is the sentient force and on the other side the static force. These two forces are, by their very nature, omni-belligerent. They are always at conflict with each other, they cannot exist in harmony. One force wants to tie you down, stifle you, suffocate you, and destroy you in any way possible. The other force wants to uplift you, wants to make you a god, that is a neuter god, that absolute God. It wants to make you the infinite. These two forces are at war with each other. So when you act in the world you will have to be acting in opposition to these negative forces, these static forces. So you have



these tools and you don't want to use them in just any way. Baba is telling you to make the best use of them in the fight against the demons, in the fight against the static force, in the fight against that force which is going to drag you down, which is dragging humanity down today.

Some of you may feel that it is enough to conquer darkness by light. Some of you may feel that this is sufficient. Well and good. But it is not so on the social plane, it is hardly so even on the individual plane. As I said there are these two forces which are at war with each other and when you seek to realise God, to realise your own highest nature, your divine self, when you seek to make your mind at peace, you know there are so many other obstacles, thoughts, visions, temptations that arise in your mind. These cause you conflict and will not allow you to establish this peaceful kingdom in your mind. You have to fight against these forces. You have to know how to counteract them. Even to maintain your mental peace, your santosa, you have to struggle a little bit. To maintain mental cleanliness you have to struggle even more. A thought comes into your mind, you see somebody happy and you get jealous. That is not mental cleanliness, and it is not going to bring you close to God. You have to struggle with the thought that is

jealous of the person who is happy. You don't want to make that person unhappy, you want to be happy that the other person is happy. You want to develop that selfless quality. You have to tell yourself, "That person is my friend; I love that person, I'm glad that person is happy."

This is struggling with those opposite forces the negative forces and this is what is meant by fighting darkness with light, conquering darkness with light, but it is a fight, and it is directly against those evil forces, those demons, those dark forces. You cannot avoid that struggle. Avoidance of the struggle is pure hypocrisy. It is a type of stagnation. It is a useless life, and you might as well be dead. Wait until you have the strength, the energy, or the inspiration to fight and then your life takes on meaning. It is clear that Baba does not believe that humanity is fighting sufficiently. That is why He is telling us to be vigorously active.

So life's nature is conflict. It is conflict between these two opposing forces and it is because of this that in the last Vani Baba said that even the apostles of peace were not allowed to work peacefully. Consider Socrates, how he was forced to take hemlock. Or Jesus, how he was crucified, or how many times they tried to kill Buddha. Consider Baba's condition now in jail. Are we



to be at the mercy of those demons that would kill Him if they could? Are we to sit idle, relying on fate? Consider if it is possible for the true devotee not to fight the demons, for the true spiritualist also not to be a social revolutionary.

There are so many ideals in the world. Most of them are heading right towards Prout towards Ananda Marga. You will find that they are just like ours. Here is a book that was put out by the Australian Red Cross Society, financed by the Commonwealth Attorney General's Department, to mark the United Nations International Book Year. This book was donated to all the secondary schools in Australia, by the Australian Government mind you, in pursuit of some ideals I suppose they believed in. It is a book about the Principles of International Humanitarian Law. One of these goes like this:

"Each person shall benefit from legal guarantees recognized by civilized peoples. These guarantees are chiefly as follows:

"None can be subjected to arbitrary arrest or detention;

"None shall be held guilty except on the basis of a law and by virtue of a sentence pronounced by a court regularly constituted and presenting the requisite conditions of impartiality;

"Penal law shall not be retroactive;
 "An accused person shall be presumed innocent until proved guilty;
 "Everyone charged with a penal offence shall be given assistance in his defense and entitled to the hearing of his own witnesses"

You can't be held guilty except by virtue of a sentence pronounced by a court which presents the requisite conditions of impartiality.

Now everyone knows that in India, the courts don't have the requisite conditions of impartiality. Even the International Commission of Jurists last week was condemning India because the courts are completely controlled by the Government. Everyone knows nowadays that there is no impartiality, that the whole Supreme Court is controlled by Indira Gandhi. The country is under martial law. And you cannot be held guilty unless you are found guilty by a court that is regularly constituted and allowing you the right to this type of impartiality. No-one shall be held guilty except if this type of court sits - otherwise one must be presumed innocent. Baba is not guilty. These are our ideals -- He cannot be considered as guilty. These are not our ideals only; these are the ideals of every humanitarian. These are the ideals which our Australian Government is suggesting that they also observe, that they also believe in. These are the ideals that the Red Cross Society supports. These are the ideals of the United Nations.

But you heard the letter that Mr Peacock (Minister for Foreign Affairs in Australia) wrote to us concerning our Government's disinterest in interfering in the internal affairs of another country. The implication is that here is a conviction - it means something. Well in fact, it doesn't mean anything. We all know that it doesn't mean anything. All across the world Ananda Marga was completely unaffected by this conviction. No-one at all placed any stock in it whatsoever. Even the world community doesn't believe in it. No-one can believe anything from a court such as the ones that exist in India.

So we believe in human rights, we believe in the dignity of man, but we don't believe in it enough to actually establish those human rights. There are so many ideals in the world. They are all on paper. They are all in people's minds. But they need to be made manifest on the hard crust of this planet. We have to establish those ideals. That is our work today. That is the work of every spiritualist. That is the work of each and every

Ananda Margii.

I have said it before: The meek shall inherit the earth. They'll do that. But they will only inherit the earth when they are ready to fight for it. To live for it, to fight for it, to die for it. They will have to fight against those demons, against those self-seeking opportunists who are presently controlling this entire planet and the destiny of the entire human race. So you must not

sit idle relying on fate. You have to fight against those demons.

What will happen if we sit idle? Well I'm not a prophet of doom but there's one Baba story:

Once when Baba was in Ranchi He got in a car with several devotees and was driving somewhere through a forest when all of a sudden He told the driver to stop the car. He got out and the Margiis were a bit confused as to what's going on. But they also got out with Baba. Baba walked into the forest and they followed, soon coming across a man who was just covered with snakes. They were all wrapped around him and he was screaming, "Baba help me! Baba help me! Baba help me!" Baba stood there and said "Come back" and the snakes... they left. Oh, He said a few more things after that, to the man which amounted to "Go and sin no more. You have been punished by Prakrti and if you commit more such crimes then Prakrti will not forgive you."

But this human being was being attacked by snakes and the whole human race is right now wrapped up in snakes and it is screaming out in agony. Those snakes will kill humanity unless some force is there to take those snakes away.

That force is Baba's force, but Baba is going to do it through us. On the social plane He operates through His devotees, through His worthy sons and daughters. He doesn't like to operate in miraculous ways on the social plane. Those miracles are for individuals because He is a kind of secret lover. He likes to do His miracles for you and you alone. He doesn't like others to see because that type of secret love relationship is very high and very pleasant to Him. So He operates His miracles for the individual but on the social plane things tend to look very very ordinary, so life becomes mysterious and people wonder if there is in fact another level, higher than the material. So not only is mankind suffering, Baba is also suffering. Suffering tremendously. And this type of suffering He is enduring, the whole human race is also enduring. We have a duty to uplift humanity.

Once in Ananda Marga I saw so many spiritualists, so many potential revolutionaries. Now I see a lot of artists, a lot of educationalists, a few business men, a few executives, a few professionals, one or two Proutists, even a few Pracarikas, a few people who want to spread the mission in a very practical, intelligent and systematic way. But



you know, you may have gained a one or two skills and no doubt Baba is pleased with this, but beware, that in this process you do not lose something.

Remember this, that you are spiritualists and that today a spiritualist is the same thing as a revolutionary, as a social revolutionary. The two cannot be separated. You are a spiritualist and it is the duty of a spiritualist to seek the welfare of the entire human race which is in a disastrous condition. We have to fight those demons. We must be social revolutionaries as well. Your true nature, what is it? Your true nature is divine. You may be many things but first and foremost you are a spiritualist and on the social plane that means you are a revolutionary. You want to change society and you don't want to change it slowly, you've got to change it quick. You don't want to change it a little bit, you've got to change it a lot. And you've got to change it for the better.

So this Vanii that Baba has given us is very clear. I don't think that people will find it easy to twist it, to misinterpret it, to rationalise it with various symbolisations.

PARAMA PURUSA, GOD, HAS BLESSED YOU WITH HANDS TO WORK AND LEGS TO MOVE...HAS INFUSED YOU WITH THE STAMINA TO DO...HAS ENDOWED YOU WITH THE PRACTICAL INTELLIGENCE...MAKE THE BEST USE OF THEM IN THE FIGHT AGAINST THE DEMONS. YOU MUST NOT SIT IDLE RELYING ON FATE. BE VIGOROUSLY ACTIVE.

Those of you who have eyes to see, see His physical condition now. Those of you who have ears and can hear, hear this Vanii, hear this message and hear it right, hear it correctly and then do something....
DO SOMETHING



People who want by the yard but try by the inch should be kicked by the foot.
- W. Willard Wirtz

Never say anything that you cannot do, nor do anything that you cannot say.
- Juan Sumulong

If we dismiss dissent as coming from rebels without a cause, we will soon find ourselves becoming leaders without an effect. - Richard M. Nixon

One man with courage makes a majority.
- Andrew Jackson

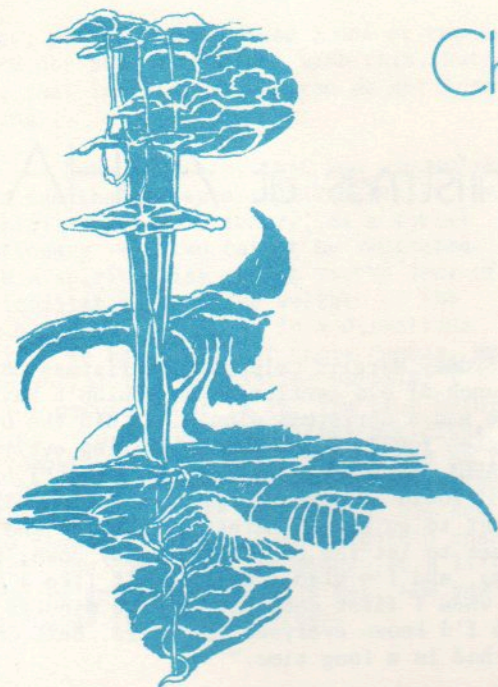


Christmas at ASHA

Sydney Margiis celebrated Christmas day with a bunch of old gentlemen who wouldn't have otherwise had a Christmas dinner. We did the usual soup kitchen round of the parks inviting everyone back to ASHA for dinner. As one man said: "I thought it would be some religious thing and didn't really want to go but my mates had said no and I didn't want to let the poor little lady down, so I went along, and I'm glad I did. I felt like a real stranger when I first came but in five minutes I felt like I'd known everyone for years. Best Christmas I've had in a long time."

This was the general feeling among all, especially those who met old friends they hadn't seen for a while. After a healthy Christmas dinner we all gathered on the lawn singing old songs accompanied by Radha and Arjuna on guitars. After a while one of the men pulled out a harmonica and stirred memories with old melodies. Everyone later went home with an extra piece of Christmas cake tucked in their pocket.





Disruption in normal activities of physical and mental bodies is called disease. Normal life is peaceful, pleasurable and happy. When physical or mental obstruction disturbs this peace, pleasure and happiness, it is disease. When the whole or part of a body is affected it is called physical disease; and when the mind is affected by physical cause or psychic cause it is called mental disease. Disease obstructs the proper functioning of physical and mental bodies and causes pain and suffering. Hence, it is necessary to remove disease.

The diseases of physical body are called acute or chronic. The disease that comes for a short period of time, such as a runny nose, cough or fever due to cold are acute. When disease persists for months or years it is called chronic disease i.e. high blood pressure, piles, asthma etc.

A chronic disease that remains for years or life gives trouble and suffering day and night. The first and foremost treatment of such a chronic disease is to divert the mind from thinking about it. When the mind is diverted from thinking about the disease, the mental and psychic energies that were wasted on thinking about and giving scope to the development of the disease, will be saved and utilised in curing the disease. When the mind is withdrawn from thinking about the disease the self-healing process starts.

In either physical or mental disease, both physical and mental bodies are to be treated. Physicians of different systems of medicine

Chronic diseases and their cure

- Ac. Shivananda Avadhuta

treat disease in different ways: some use medicines, if one fails, they try another one. Some prescribe diets and exercises etc. And psychiatrists have their own techniques too. The different systems of medicine treat only partially in their own way. A complete treatment is not given, and the patient suffers.

The disease is suffering caused by bad actions done in previous and present lives. Pain caused to others and not following the rules of nature are the causes of disease. These accumulated reactions of bad actions are called sam'ska'ra. The treatment of disease will have to be given and taken with this understanding. But all the physicians of allopathy, homeopathy, Ayurveda, naturopathy, psychiatry etc are handicapped in their treatment of chronic disease.

A person who understood the helplessness of worldly physicians and was lucky enough to know the perfect physician said: "Yami Gurum sharan'am bha'vavaidyam" meaning, "This universe is the collection of diseases, physical and mental, hence, I surrender to the lotus feet of Guru who is the perfect physician for all worldly diseases." The Sadguru is all-knowing so He knows the treatment of each individual according to the sam'ska'ra with His almighty power and all-pervading capacity.

So, by the Grace of Gurudeva, I was saying that diversion of mind from the disease is one of the most important points. If a psychiatrist treats a disease, he may say, "Please try to keep your mind away from thinking about the disease." This is the most harmful method because when you say that, the patient starts thinking about the disease more and more. But the Sadguru does not speak of the disease. His method is most positive; He doesn't even say that he has begun treatment. His treatment has two sides: 1) physico-spiritual, and 2) His direct grace in healing the disease - most important when He himself takes the disease of the disciple and suffers to make the disciple free.

The psycho-spiritual method in scientific manner is the prescription of meditation where the unit mind expands to Cosmic mind. The mind rises above and leaves the low level of physico-psychic diseases; it gets no chance to think about the disease and prevent healing. Also, by meditation in a short span of time, physical, mental and spiritual energies are created: the supply

of these usually unavailable physico-psychospiritual energies to the human body cures the disease. The mind becomes stronger and stronger to sustain the blows of the diseases. When the mind remains attached to consciousness or merges into consciousness it does not feel the suffering from disease. Finally, the sam'ska'ra exhausts from meditation and the period of disease is decreased.



The prescription of sentient food, asanas and pranayama are other physico-psychic curative healing methods. Other do's and don't's are nothing but curative and preventive measures prescribed by the Guru to heal disease. By asana practice, the nerves are toned and repaired and the hormones are secreted which serve the purpose of medicines - they are natural medicines for the body and mind. Asanas help in curing almost all the diseases. Where food and medicine fail to supply enough energy for healing the body, pranayama supplies extra psycho-physical energy from the atmosphere and cosmic source. By other meditation methods, the Guru supplies physico-psychospiritual energy and hormones which work as natural medicines, especially the nectarial hormone secreted by the pineal gland in deep meditation. No medicines can compare with these hormones. The prescription of herbs by those with intuitive eyes is a grace for poor and rich alike.

Along with the meditational aspects, Guru gives many methods in psycho-physical levels to engage the mind and divert it from the disease. He won't say "divert your mind", but He will say, to do monthly so much spiritual service to so many numbers of people, etc. Let us study this method: when one talks about spirituality, mind is automatically diverted from thinking about the disease. Secondly, the mind remains in a higher level - thinking mind is connected with cosmic mind. When talking of spiritual subjects, one gets Cosmic grace and cosmic energy and the opportunity to be healed and cured. The samskara is also exhausted. While talking, food is easily digested and without medicine the digestive system is corrected. You give rich food to a patient who can't usually digest it and then engage in a spiritual talk for a long time and he will find

the food is easily digested. How can one understand His kind grace? When one takes initiation, mind gets more and more concentration and with more and more initiation, more and more psychospiritual energies and capability to withstand the suffering of disease. The sam'skara is exhausted. Psycho-spiritual energies heal physico-psychic diseases.

He (Guru) will say, "Publish magazine and distribute them, do relief work and submit report." Not only that, but He will be serious about submission of report. Why? There are such minds that even after getting heavy loads of work, are not fully diverted; by creating fear complex in them, He tries to divert the mind. But there are such minds which are still not fully diverted; then He creates odd situations and the mind gets diverted and disease healed in that gap when the mind isn't thinking about the disease. Hence, we will see that those who should have died due to certain serious disease, either are cured of the disease, or remain alive for years longer than expected, enjoying psychospiritual life for long years.



The mind of one suffering from some chronic disease should be diverted from the disease and completely engaged in some action. First and foremost action is Guru Puja. Second is Meditation in sitting or lying positions; meditation should be done at regular times. Regular exercises such as swimming, running, walking, according to strength may be done. Asanas and pranayama must be done to increase strength and improve nerves and digestion, purify and circulate blood and enzyme secretion, and increase energy. Fresh air, sun rays, use of water in bath and drinking are also important. A habit of leading a natural life is to be adopted. Many people talk of naturopathy but I say natural life because these naturopaths omit the use of medicines. Harmless medicines may be safely and happily used as prescribed as Yogika Cikitsa o Dravyaguna. Sometimes homeopathic medicines are very good. Many

times one will have to take some Ayurvedic, or allopathic medicines too. But one must take care that these medicines don't cause complex reactions. Curing one disease, they might cause another. But these medical practitioners do not care for diets and natural ways of life as mentioned above.

Naturopaths are irrational for prohibiting medicines and at the same time, the other medical practitioners do not care for the natural rules. Therefore, I say maintain a balance in both; don't make your body a medicine store nor neglect the natural way of life as far as possible in enjoying good diet, sun rays, water, air, earth and open space.



So, I was saying that mind should be engaged always in work after meditation and exercises. Those who have fully surrendered to the Lotus Feet of the Guru need not bother for engagements for He knows and will take care for when and how much, where and in which work one is to be engaged in. He takes care either by physical arrangement or by cosmic force of Prakrti.

Once one has surrendered, He must take care. But the disciples do not under-

stand. They will accuse, "O I am so busy in such a heavy load of work. O, I am put in a very odd situation." They don't understand that the Cosmic treatment for physical and mental disease is going on. Many will say that they have no disease and just like meditation. But passion, anger, etc. are serious mental diseases and they are just like slow poisons eating away the physical health too in the long run. The psychic diseases, their effect on human mind and reactions in physical health are not known to the psychiatrists. Guru knows the depth of such diseases and how to root them out too. Passion, anger, vanity, avarice, attachment, jealousy, are the six enemies, and hatred, doubt, shame, fear, bondage of lineage, vanity of culture, prestige, backbiting are all psychic diseases which cause physical disease too. The Guru gives the way to control them and graces to cure them too.

So, those are blessed who are under the feet of the Sadguru, and those who have not found should aspire to, and the most loving Sadguru, the all-knowing, all-pervading is there in some form to love and take care.



FLYING
K I T E S

There was once a man who developed a taste for building and flying kites. He learned to enjoy this occupation so much that it became his sole concern in life. Normally flying kites is of little nuisance to anyone else and a pretty harmless pursuit but this man was fanatic. He cared for nothing else. For wood he might chip away at his neighbour's house, for tools he would take whatever came to hand. After only a few days his neighbours grew so upset that they wanted to string him up. And they would have, too

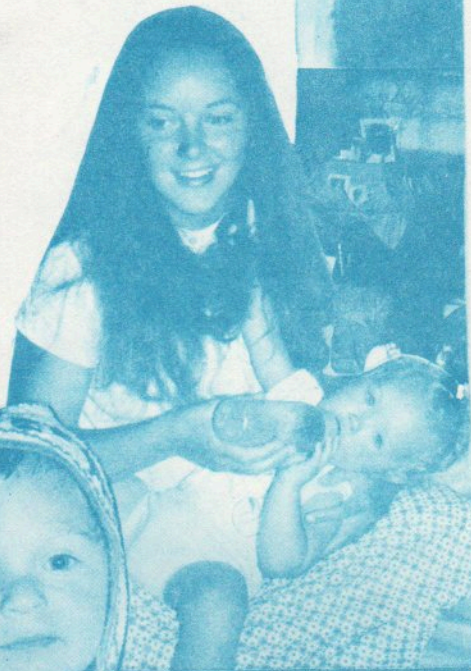
but just then this man died of starvation.

PRANAM

SUMMER

It was seven Babaful days of Sadhana, blissful Kiirtan, board meetings, hot weather and flies, RAWA concerts and slide shows, cooking and creche duties, swims, small and large realisations, floods of devotion, martial art demonstrations, bhajans and Baba stories, and underlying it all, a collective growing and sharing with our Lord silently watching on.

U.K.K.









The three ways to progress

It is said the three ways to progress on the spiritual path are physical clash, psychic (mental) clash, or, longing for the Great. This "or longing for the Great" struck me that Lord was offering an alternative to the first two, and I decided at this UKK to really do it. My humble experience may reveal His glory and greatness, so I would like to share it with you.

During the long Kiirtan, just after reading the above statement in a publication, I struggled continuously to bring my mind to the Lord, to His omnipresence, to the look of His face, to the feeling of total surrender to Him in a way which was more dynamic than ever before experienced, by His Grace. Physically I was not the best, but the body kept going. Mentally there were spells of fatigue and longing to give up the task but my mind kept hanging on to the idea of progressing by wanting Him. Night came with its inevitable bumps and ruts bedding the children down and settling their problems. Then Viveka and I experienced a spontaneous explosion leaving us both at His feet, frustrated that we had a whole life-time of nonsensical experience and separateness from Him, and how painful it was. Again, by His Grace the situation was diverted to Him instead of getting stuck in the drama. I crawled into bed exhausted, heart aching for His touch. Off to the right in the air Baba's face appeared as one would imagine a movie screen. He was just looking at me and I felt a tremendous magnetic pull which threatened to jerk me off the bunk. Then my being was sucked towards Him at a blinding and terrifying rate and I was sure I would leave my body far behind in the fantastic speed of hurtling towards Him. My body and those of several loved ones also with me, looked so thick and crude beside His radiance that an ultimate humility made me cast my eyes away and swept me face down at His feet yet all the while my body still lay in bed. My arms reached out across an infinite space to Him and my heart burst to merge. Then He vanished and I was left in exhaustion and bliss and burning for the presence of the beloved. Then and there I took the determination to strive even more to remember mantra and to direct myself to Baba. Truly our physical and mental clash does melt away in cultivating the Longing for the Great.

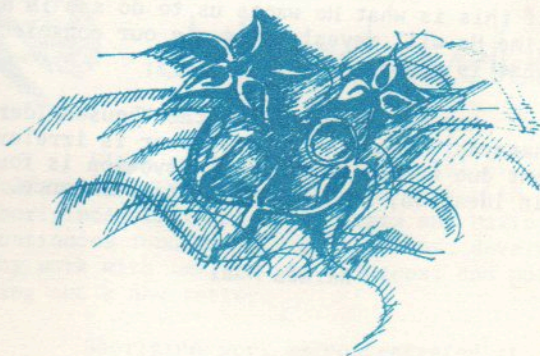
At His most blessed Feet

Gaotamii.

to my LORD

You
reach to the world.
You reach my heart
Your eyes merge with my mind
their love and warmth overwhelm
I surge with joyful delight
When Your eyes touch mine...
Baba...
could such love exist
As the love I might share with You?
I can fall, weeping, longing,
at Your feet...
I could run towards You,
laughing to the skies and
exploding a thousand times with
the strength of my fearlessness,
I could sing, and merge in timeless
echoes of heart-aching frenzy;
and at the last moment, in the bloodless,
legfalling mindlessness of total surrender,
You will take me.

Amalina.



By His Grace, a Song by Madalasa en route to UKK.

"Don't worry, don't worry
my sons and daughters --
just listen carefully and
soon you will see a flash
of light."

(repeat many times and accompany with harmonica.....!)

Madalasa age 6½

PRANAM

The great decision

To be great or not to be great.

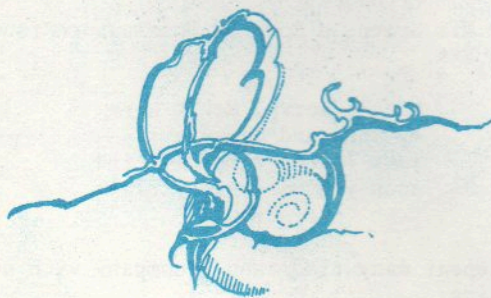
That is the question, the only decision one has to make - to please the Lord or not to please the Lord. Have we made up our minds to be truly great - to please the Lord?

If one has firmly decided this, then "decisions" no longer exist. Now all actions are directed towards His will. "I am going to be an LFT or a WT or a householder." This kind of thinking on the spiritual path is very vain. So many times we get caught up in trying to decide what role we want to play instead of just doing our spiritual practices and working in His mission. Once we are established in this surrendered role then the Lord's desires for us are made obvious when the time is right. No need to decide or intellectualise where one must be going - just do His work and sadhana with faith and the rest will naturally come.

The Dharmic aspirant hopes not that his or her plans are met but that the Lord's plans for him or her are met. For us imperfect beings to try and decide our course leaves us at the mercy of our desires. At the time of decisions we should ask the Lord if this is what He wants us to do and in due time He will reveal to us via our conscience what is proper.

Any decision whether the "householder/sannyasi" question or any other is irrelevant due to one thing devotion is found in ideation, not in role or circumstance.

Narada Muni



The dharmic flow

The purpose of Sadhana is learning to flow with the whim of the Cosmic Consciousness. This is called Dharma - the movement toward self-realisation. Any action produces the expression of samskara (potential tendency of the mind). Our aim is not the indiscriminant expression of samskara but the surrender of self for Baba's utilisation to establish His mission. He will direct and use our samskaras to achieve His ends. It is therefore not Dharmic to follow our samskaras. Our Dharma must be to go beyond samskara and try to please the Lord.

Perhaps someone may have a great samskara to travel, but perhaps again Lord wishes him to establish a unit in his native land. Ultimately we must always maintain faith that Guru will reveal His wish to us as we really try to become His tool. This is to flow with the Cosmic whim. This is Dharma.

Narada Muni and Gaotamii

Sectorial Board Meetings



publications

Baba has said that newsletters are His food. Well, are we feeding Him a well-balanced diet in this sector? We reviewed the situation at the Publications' Board meeting at the UKK and came up with some helpful suggestions. Each unit is meant to put out a bi-weekly news-sheet which should generally inform local Margiis of events within the unit and news from other regions. As well, each month, a larger newsletter should be put out, and again, regularity should be the key factor. Everyone should be contributing to the content and not just leave it to one person. If your unit doesn't have a typewriter even, you can always get the whole thing run off at a cheap rate at your local instant printer in a day or two.

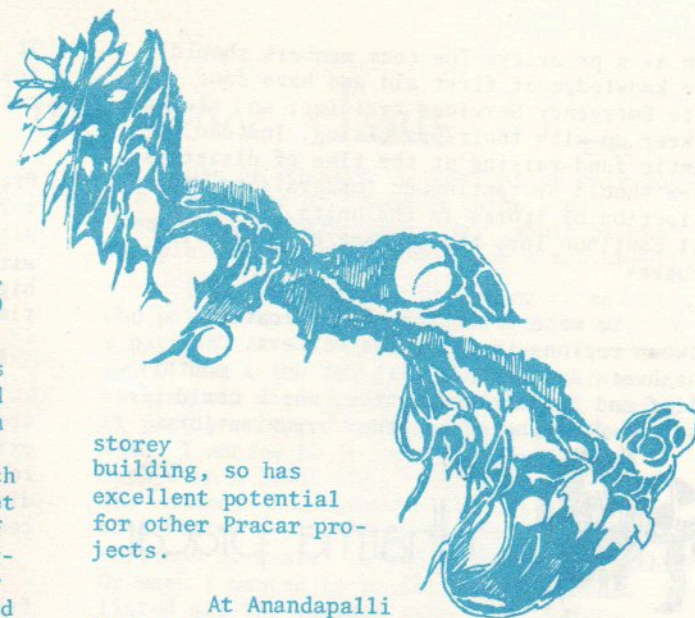
With the pre-UKK pressure off them, the team in Sectorial Office will be expanding the Pracar material available with recommendations from the Dharma Pracar Board.

Another press, similar to that belonging to Crimson Dawn Printing in Auckland, has been purchased, replacing the present machine which is beginning to need a lot of attention. The big press (poster size) is functioning again now. Mukunda put a lot of energy into repairing it in time to print the 1977 ANANDA VANII posters and the BABA NAM KEVALAM posters for the UKK.



commerce

The health food store in Melbourne has recently been sold, the capital going into RAWA to expand the recording studio which may be moving to Sydney. Prana Foods in Perth is now in the process of being sold. The health food store in Nelson, "Wholefoods", needs a new manager as Ghanainjanii is looking for a replacement. A successful electronic repair business has also started up in Nelson. In Adelaide, both Clearlight Foods and Down to Earth, the restaurant are functioning well, with long hours put in by the staff. The restaurant is a three-



storey building, so has excellent potential for other Pracar projects.

At Anandapalli

there are now twenty two acres in orchard and the biodynamic methods are achieving good results, giving better colour, better taste and longer lasting fruit. They will start drying the fruit for marketing soon.

In the near future commerce ventures are likely to expand with the importing of Ginseng and other consumer goods. Marketing is being coordinated throughout the sector.



relief and welfare

Plans of expansion in the Relief and Welfare field include increased work with Aborigines; training AMURT teams and having continuous fund-raising collections; developing work with immigrating refugees; and putting out a newsletter.

Aborigine work is concentrated at Perth at present, where there is research being done into establishing a hostel, and setting up a food co-op and playgroup at the community on the Aboriginal Lands Trust land. In this concern, help and co-operation will be sought from experienced welfare people.

Asha, home for women in Sydney, needs another worker, though a roster system will be worked out amongst local Margiis to relieve the situation.

Concerning AMURT, the need for emergency teams or where this is not possible, individuals, to be set up in each region was

seen as a priority. The team members should have knowledge of first aid and have done State Emergency Services training, and always to keep up with their practising. Instead of frantic fund-raising at the time of disasters there should be continuous fund-raising and collection of stores in the units. Research will continue into the project of resettling refugees.

To make for better communications between regions in all these matters, Didi Mahashveta and Govinda will put out a monthly Relief and Welfare newsletter, which could also be distributed to other organisations.



dharma pracar

Reviewing Dharma Pracar activities since the last UKK, it was found that newspaper advertisements, planned lecture series and street pracar were generally most effective in attracting people.

Suggestions for future Pracar included OSC (Open Spiritual Conference) as a series of lectures, a good length being six weeks, beginning with an introductory talk on meditation and universal mantra meditation being taught, then following with talks on Yama and Niyama, food, asanas, Dharmacakra and philosophy such as the Brahmachakra cycle.

It would be good to tie the series in with Acarya visits and end with a collective retreat.

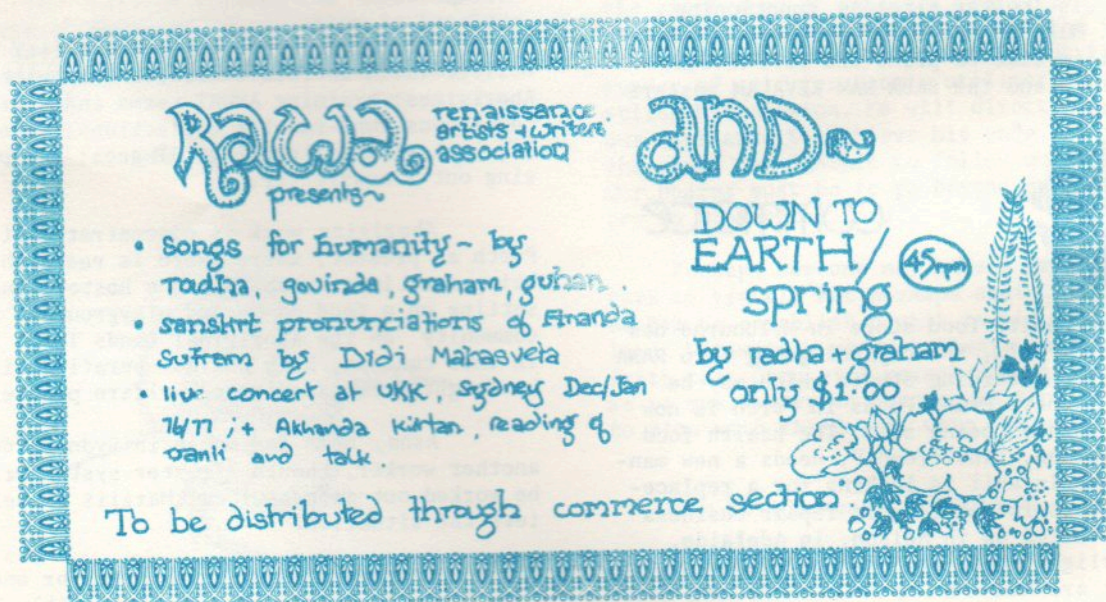
Day seminars are also a good form of Pracar, a better time to begin perhaps being early afternoon so that it could carry on after Sadhana and a meal into the evening with a slide show or friendly discussion. A high level of Shaoa should be kept at all times in the jagrti.

DDC (Door to Door Contact) is a way of personal contact with the people living around the jagrti, and informing them of the existence of a sentient place they can visit to do Sadhana or talk. Also, arranging house discussions amongst groups of friends was recommended.

Nagar Kiirtan is most successful at festivals and the like. At the Canberra "Down to Earth" festival everyone really loved it and joined in. Literature should be passed out during Kiirtan with explanations, and possibly a display board of some sort set up.

It was suggested that more effort be put into approaching specific groups of people such as Schools for the Blind, High Schools, Alcoholics Anonymous, prisons, Adult Education etc, with a course already drawn up to present to the authorities.

Present Dharma Pracar material was reviewed and plans for a wider range of pamphlets, booklets and 16 Points literature were made.



RADHA renaissance artists & writers association

presents~

- Songs for Humanity - by Radha, Govinda, Graham, Govinda
- Sanskrit pronunciations of Ananda Sufrans by Didi Mahashveta
- live concert at UKK, Sydney Dec/Jan 74/77; + Akhanda Kiirtan, reading of Ramli and talk.

AND

DOWN TO EARTH / 45pm

spring

by radha + graham

only \$1.00

To be distributed through commerce section.

New zeal in the new charts

Sita

Since the introduction of the new 16 Points charts, there have been many and varied responses. But I think the main reaction has been one of confusion. For many, the whole process of self-analysis has become more complex and perplexing than beneficial. It would be good to look at these problems, and consider possible solutions. One solution already being effected is that more of the old charts are being printed. That will make some Margiis happy, but there may even be ways of adapting the old system to incorporate some of the advantages of the new one.

Firstly, let's take the new charts, and list a few shortcomings:

1. As new people are not even sufficiently familiar with the different points for self-analysis, it is hard to select particular points where one is weak.

2. This system involves a lot more "paper-work", i.e. printing, distribution of new charts each week, secretaries collecting each week; the Acaryas going through all different methods of self-examination, rather than one uniform method once a month.

3. It is more time consuming for the Margiis to have to dream up which points to put down, and to have to make a new list each week.

4. More paper is required - a new sheet each week. We should be trying to conserve resources, follow Aparigraha, and the charts should be helping us to follow these mindful ideas.

Gosh! The new charts sound just awful! Well, actually it is not so. These problems never occurred to me when I started using the charts - I only saw the good aspects. So I'll re-inspire you with its more redeeming points:

I. The opportunity to really examine your own failings and weaknesses is given in this system, as it isn't necessary to mechanically go over the same points that you don't even have any problem with - you simply specify where you need to concentrate your energy. In this way, those points become more focused, clearer, and when given attention, you can feel the effort being directed; you feel the progress. Also, you can include other points which are not covered in the 16 Points.

II. New people are not being pressured in any way; there is complete freedom of choice as to how much discipline one wishes

to impose on oneself. A chart which only covers the points of "Sadhana twice a day", "Asanas" and "Oaths every day" would be one example of a suitable chart for a new Margii.

III. The mere act of having to select the points one intends to put effort into is a part of the self-analysis scheme. Personally, I have used different systems each week, working out a programme for the week, basing it partly on the failings of the previous week. I wanted to become more disciplined with even a basic "Half-bath--Kiirtan--Sadhana--Asanas--Svadyaya/Maonabrata" pattern, so I listed those points on the chart in that way, and it really helped me keep it together. Or when I wanted to really work on Shaoca, I listed all the various aspects of Shaoca



(internal and external, physical and mental). This made me very much more aware. I find I get ideas during the week for the next week's chart.

IV. I never could get very enthused about the old charts. I'd get about a week or so into the month, and my zeal and new month's resolutions would start to wane. "Oh, I'll try again next month!". But now I only have to get through one week before a new chart comes along and renews my zeal. I find it has that psychological effect on me.

V. The most important quality of the new charts is that there is far better scope for our Yama and Niyama self-analysis. This is the foundation of all the conduct rules, is the base from which our spiritual practice flows. Having trouble with Sadhana?? Then how is your Yama and Niyama? They're intimately related, and just a tick or cross hardly points out any direction for us to refine our moral conduct. Again from personal experience it is through this that I have become aware of many ingrained habits which are in violation of Satya (like habitual petty "lies" or exaggerations or bluffs), and an amazing hab-

it of "borrowing" cosmic property - permanently! Never significant things, but those tendencies were there without my noticing, and I know that there's a lot more for me to discover lurking below the externalities!

Ultimately, the whole process of purification is an internal one, but when it is even a big effort to find the time to fill out a chart, we're hardly going to have the chance regularly to reflect on our conduct in a casual and introspective way. We have to do it, but we can't afford the time to do it in such a slow way, and through the medium of the charts, the whole self-evaluation process is intensified; made more efficient and systematic.

So now that I've expressed this view of the new charts, let's go back to the first problems outlined, and re-examine them to see if they are so binding.

1. Accompanying sheets, covering the 16 Points, 15 Shields, Asta Pasha and Sat Ripu etc could be compiled to solve the problem, giving a guide to the conduct rules. These could also include example charts.

2. Charts can still be distributed

and collected monthly, and the separate sheets can be stapled together so charts don't get lost. If the system proves beneficial to the Margiis, then the additional printing is a joy! Also, remember that it is a personal examination; the Acarya may guide where there is a specific problem, but really the work you put in will create the incentive to rectify the problem.

3. Maybe the other side to this is covered in point III. Alternatively, maybe "laziness" is a weakness needing attention!

4. True, more paper is required, but if you're really benefitting, then that use of paper is justified.

The problems do exist, but so do the solutions, and the options will be made open to use whichever system is most helpful to you. Whichever approach you prefer though, it would be well to keep in mind the qualities of the other. Maybe the flexibility and individuality of the new charts can be incorporated into your approach with the old ones, and you can do a separate Yama Niyama analysis. And if using the new ones, you might remember to be thoughtful with the use of paper.

When we think of the work of Ananda Marga, it seems like one big Cosmic jig-saw puzzle! Lots of little pieces all merging in together to form the whole picture. All our little projects are the pieces which fit together to manifest the expression of His Mission on the social plane. By mutual support, by channelling and directing our energies in various ways, a project's stability will be determined. A bit of "mutual support" is needed at the women's home in Sydney - ASHA. Sister Arunimajii has been responsible for this project and is now seeking another full time sister to take on that responsibility before expansion can be considered. Arunimajii would like to continue working there, but is especially looking for an energetic and cheerful Margii, hopefully with either training or experience in this field to come and vibrate the place, and extend the loving arms of ASHA (hope) to those girls around Sydney who are in need of somewhere that's really home. At present it is lying latent. All the potential is there, but it doesn't have all the conditions for realising that potentiality. The house is "here -- a lovely five bedroom, two

bathroom house (with a tele!); some sisters are there -- Sister Kunti, who has been with us since the home opened and had nowhere to live prior to ASHA, and another sister who was living there before and wants to come back again. Kuntijii has been initiated, and the other sister also is interested in meditation. Also, the need is there. It

now just needs the worker to bring it all together. In the past, ASHA has focused on older women with alcoholic problems. This will now be altered toward a move for younger women and girls who may have emotional

problems and feel that meditation may help them to solve those problems.

B A B A N A M K E V A L A M

If you feel an inclination for this form of service to Humanity, then please write to Arunimajii and/or your Acarya as soon as you can.

karma rasa

Cosmic Letterbox

from Paraguay

NAMASKAR,

By the loving grace of Ba'ba', I hope that you are in good health and spirit, working with much zeal to establish the mission of Ananda Marga.

How is the work going in Sydney Sector? Much speed now should occur with the extra A'caryas who are posted there. The training session for me is over, and Ba'ba' has posted me to a small jig-saw country in South America, situated in between Brazil and Argentine. The whole country is one diocese. This country is the second poorest in South America so on the social side of things, projects are much easier to set up. Within a few weeks a children's home should be started, by His grace. Here many roads are made of broken stones, donkeys roam the streets led by old ladies who are selling fruit. On every corner a shoe-shiner boy stands waiting for customers, little stands selling all sorts of goodies are situated on the pavements - no need to go to a shop to buy everything, the shops are coming to you instead. Buses are packed with additional passengers hanging on to the sides of the bus; heavy baskets of fruit are carried on the head. Fruits are many and delicious and the people radiate much warmth.

To be a whole timer for Ba'ba' fills the whole body and soul with such delicate and divine love for Him. He seems always to be with you, and you seem always to be with Him, and everything is so incredibly controlled by the loving touch of the Lord. His grace is everything, everything is He.

At His Feet
Brcii. Nivedita Ac.

(Devika)
3/1/77



from Manila

Namaskar to our beloved Brothers and Sisters,

How are you all there? Doing Baba's fantastic Divine Mission. HE is surely gracing you all in your work. With HIS Love HE has given us a body to work for HIS Mission; a mind to think, to remember HIM, and a soul to love, to sing HIS Name.

Who is Baba? Sometimes we wonder about HIM. Anyway, what we can only say is BABA - dearest, nearest most loving person. BABA is our life and HIS Mission is our breath.

We have just finished our sectorial UTC and UKK. SLTC Training to eight LFT's - four sisters and four brothers - started last Jan. 15th. Meantime Didi Nandita is the one handling it; she's the assistant trainer. Didi Giirija the trainer, is on her way here from Bangkok.

Victory is surely yours!

In Him alone,
Sectorial workers

A shared experience ~~~ the real freedom

I would like to share with you the following which I experienced on a train ride from Malaysia to Bangkok, Thailand.

On the way, lots of teak, rubber trees; and once in a while some weeping willows. Greens abounding - the fields, the trees. Lovely! It's drizzling and the soil is moist. Everything seems to be damp. Makes one feel nice and cool.

The whole world seems to be in order as you find everything and everyone you see flowing in harmony - the simple houses with fishing nets outside; the carabacs in the fields; the people belonging to different cultures, races and religions retaining their individuality and yet coming in contact among one another. When one is free and flowing, when the mind and heart are pure and clear, the beauty of His creation unfolds more and more. It's really overwhelming.

This is real happiness, to be free and unbound. I think that the Lord is happier with me, too, as I find myself closer and closer to Him. As I open myself more to experiences, I feel myself more capable of sharing. I know that this is the way it should be - not only for the moment, but for good. Freedom is no longer a mere word to be spoken and talked about - I feel it very much in my whole being. It is an undefinable feeling of going beyond the common and accepted; above conventions and all-round pettiness of mankind; beyond the ordinary self that we know; and over the world and yet in it too. The explicit beauty of not being bound and the graceful flow of intermingling, intermixing, interacting objects and subjects is something that transcends the most vivid words anyone has ever thought of in the past, think in the present, and may possibly think in the future.

To exist and to be... "to live a life that's full" and satisfying in the trifarious realms. To reach out and absorb and be one with the entire Cosmos. To realise the real existence, the real being, the real life. The reality of beauty is here - it cannot and should not be denied or ignored. Rather it should be felt, experienced, shared and enjoyed! This feeling is overpowering - it is overflowing (like the overflowing of water poured into a full jug) and spreading. It is infectious and is absorbed by those who are ready to accept it. We should rem-

ember that despite its existence, not everyone is capable of appreciating or even seeing it. There may be some who can't see it at all and they tend to be bitter in life, towards life itself, themselves and towards everybody. They are ignorant. They cannot be blamed. They should not only receive our empathy but also our helping hand and understanding mind.

There may be some who can feel it and yet deny it because it transcends their level of rationality. Be considerate. Give them time. There are those who feel it and are aware of it and believe in it and yet want to keep it to themselves only. They will learn so we should be patient. They will have to learn - a full jug cannot keep the same water forever, otherwise the water therein becomes stagnant; besides, the outpouring of the feeling continues and new water has to come. Otherwise, they will be like dams that have to burst due to the stubborn resistance to the everflowing current. The Lord has infinite ways of maintaining order and harmony - there is beauty in the generation, operation and destruction. Not in creation alone. No.

And there are those who are experiencing this feeling and are aware of it and share it, too. They spread it and everyone they come in contact with are filled with this feeling too. They are the ones who hold the sparks of hope in the way. They are the beacons spreading forth light in the darkest parts of the way. They are the harbingers of rhythm and unison. They are the builders of the dreams that we have dreamed and will ever dream; they transform man's visions of heaven into reality. They are the vanguards of righteousness and social justice. They are the embodiment of all the basic human cardinal principles. They are not bound by any narrowism, nor limitations. They are free.

They and we are not separate entities. Except that we haven't really realised that oneness. We've entertained the fallacy of waiting for their coming and in doing so, we've wasted the time available for our own becoming. We have had lots of time for dreaming, for growing and realising things, for observing. By

this time we should already know what role we should play. We cannot afford to dream dreams now. We should not be passive witnesses any longer. A'nanda Ma'rga should not be just another or the way. We are the A'nanda Ma'rga, we are the way and we must show the truth in this by our deeds, not by our talks. We cannot bring out the Lord's Mission unto the fulfillment of liberation of each and every creature in this entire world by merely expounding on the beauty of Universalism, on the good feeling of love, on the rationality of Universal Family and brotherhood of mankind, on the oneness of God. By now, these should be very much a part of us (or very much us) already. We've got no time to devote for petty quarrels or arguments. Or if you think we do, the Lord doesn't have.

He has been lying in jail for a long, long time. He has been away from us all for what seems to be an eternity.

NOW is the time for us to be really free, to set people free, and to set HIM free! This is the real freedom.

(Note: Lord Shrii Shrii A'nanda-mu'rtijii's conviction was published on 27th Nov. Later He was sentenced to life imprisonment. The verdict was handed on 26th Nov. in India.)

It will be worth our while to ponder on what He really wants us to do.

He has instructed us to "Do Something." And to give us proper direction, it will be a big help to always commit to our memory what He has said. Shrii Shrii A'nanda-mu'rtijii has said: "Man cannot propagate his Ideology by his knowledge, intellect or social status. He can do it only through conduct. Conduct gets purified by intuitional practices..."

"SO YOUR DUTY IS THREE FOLD - Your first duty is to observe morality and to do intuitional practices. Without this you cannot have mental determination. Your next duty is to unite the moralists, otherwise, Dharma will not endure. The exploited mass will not be able to observe Yama and Niyama, the cardinal moral principles, if they will fight with a disgusted mood. It is therefore necessary to unite the moralists. This will be your real Dharma. You will become great for this by the ideation of the Great makes man great. At the third stage, you have to mercilessly fight against any sin whenever it has habitated in this world. You will have to propagate this mission from door to door. Any political party or so called religious institution cannot bring salvation. For this will not be able to bring the sinner to submission. Today, the necessity of arms is more than the drums and cymbals if the onslaughts of the immoralists are to be curbed."

Brci. Diipa'nvita' A'c.
Nov. 26, 1976



The ultimate most holy form of theory is action. Not to look on passively while the spark leaps from generation to generation but to leap and burn with it.

Action is the widest gate of deliverance. It alone can answer the questionings of the heart. Amid the labyrinth complexities of the mind it finds the shortest route. No, it does not find, it creates its way, hewing, left and right through resistances of logic and matter.

Nikos Kazan tzakis 'Saviours of God; Spiritual Exercises.'

Sectorial Report

FOR DECEMBER, 1976.

REVIEW:

General: Many Margiis mobilised for involvement with Canberra Conference which was attended by approximately 10 000 people. Margiis preparing for UKK to be held over New Year's period. Much AJM activity.

Brisbane Region: Brisbane Unit:-
Regular Unit activities. Nagar Kiirtan being done. AJM protests held in the city. Public talk held. Margiis going to Canberra conference and then to UKK. Efforts being made to create a new unit in Mulimbimbi.

Ananda Palli:-
Picking season well under way.

Melbourne Region: Melbourne Unit:-
Regular unit activities held. Concert held to raise money for India. Street Pracar done.

Adelaide Unit:-
Health food restaurant and food cooperative continue. AJM activities done.

Hobart Unit:-
Two public talks held. AJM activities.

Perth Region: Perth Unit:-
Regular unit activities, Nagar Kiirtan being done regularly. Soup kitchen expanding. AJM work done in response to verdict on Ba'ba's case. Christmas party held for Aborigines.

Bunbury:-
Efforts being made to establish a unit in Bunbury. OSC held.

Roleystone:-
Normal work. Involved in AJM activities. Pre-alternative Conference held in Perth well attended by Margiis who did all the catering. Other activities included street theatre, Nagar Kiirtan.

Sydney Region: Canberra Unit:-
Very active over this period due to Canberra Conference and AJM activities. Regular unit activities done.

Wollongong Unit:-
Regular service project being set up. Street pracar done. Regular OSC being held. Unit becoming much stronger.

South Sydney Unit:-
Regular unit activities. Most of the preparations for Canberra conference done in Sydney. Most Margiis in Canberra for conference and AJM activities. AJM postering done.

North Sydney Unit:-
No reports received.

Wellington Region: Auckland Unit:-
Regular unit activities done. AJM work, University classes continue. Regular service activity performed. Tantra slide show being shown on regular basis.

Wellington Unit:-
Regular unit activities.

PUBLICATIONS:

ERAWS magazine produced to enable better Pracar. Perth newsletter prepared and printed. Education magazine being prepared in Perth. Canberra co-op newsletter officially registered as a periodical for posting. New D.P. materials being planned. Book entitled "Bhagawan Anandamurti" written by Narada has been printed and ready for distribution.

S.L.T.C.:

Now being held in Sydney. Trainer is Didi Mahashveta. Approximately 20 trainees.

16 POINTS:

Ac. Abhiik has introduced a new 16 Points programme with revised 16 Points chart. Also work being done on a 16 Points seminar and accompanying publications.



A.J.M.:

Perth reviewed media coverage for protest demonstration over verdict. Seems that some newspapers in Perth have policy not to cooperate with A.M. in receiving publicity.

Brisbane - media contacted and protests held. Letters written to M.P.'s.

Canberra - second protest held outside Indian High Commission with over 100 people attending. Only about one quarter were Margiis, the rest were sympathisers from the Canberra Confest. Approximately 50 policemen surrounded the High Commission to prevent any disturbance. Much Kiirtan was done as well as revolutionary songs sung. Very positive

demonstration without any arrests. Much AJM work done at Canberra Confest where Dr Cairns (M.P. and former Deputy Prime Minister of Australia) encouraged everyone at the conference to be actively involved in freeing Baba. Various M.P.'s contacted over Ba'ba's verdict.

Adelaide - Margiis contacted Premier of South Australia (Don Dunstan) who is a member of the International Commission of Jurists. Received media coverage. Amnesty International contacted in connection with the "Prisoner of Conscience Year". Good reaction.

Sydney - Amnesty International contact at meeting over "Prisoner of Conscience Year".

Anandapalli - M.P. contacted re Ba'ba's case - very sympathetic M.P. - will write to Minister of Foreign Affairs.

Auckland - M.P.'s contacted through correspondence.

Hobart - Street theatre.

U.K.K.:

Sectorial UKK held from 27th Dec. to 2nd Jan. Very successful with over 150 people attending. Produced new unity and speed.

Shaoca norms

BABA has taught us so many little tricks to help keep our minds and environment clean. The 16 Points and Social Norms include such treasures which have improved our collective awareness. HE hasn't spelled out any hints of late so maybe HE wants us to build these up ourselves. As many of us live more closely together, visit other units and experience retreats and other group situations several points seem to stand out which each of us can tackle on an individual level. If we took these points as though BABA has just given us more Social Norms, in no time there would be a tremendous improvement in our environment. Listed below are those which come to mind. We look forward to any comments and additions you can contribute:

1. Blankets - get into the habit of always folding your blanket immediately after use. Then if it is left while you attend to something else, the room looks tidy.

2. Shoes and Socks - always look neat if they are placed against the wall. Always tuck your socks inside your shoes - never leave them lying around the house.

3. Washing up - always wash your own plate and spoon - you do? Great - but that's not enough - always do one other item e.g. another pot or dish, wipe stove or bench, put away leftovers etc. If everyone does one extra task our kitchens wouldn't look the way they do at present.

4. Check Toilet Seat - after you have used it; always clear off spilt water before you leave the bathroom - maybe you need to check the floor too!

5. Name - all your clothing, blanket,

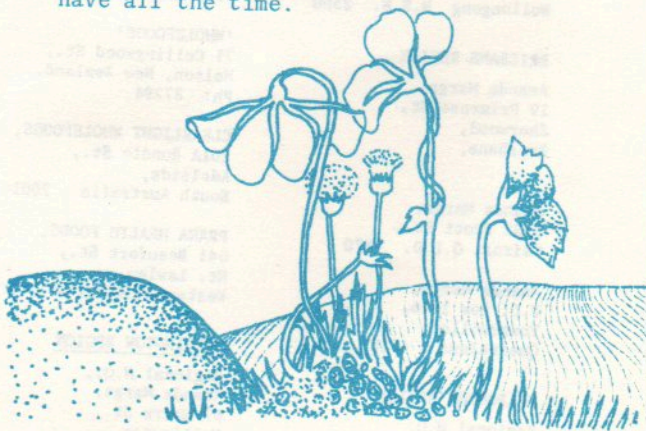
towels and other bits and pieces. Far too many items are either lost or left around pining for their owner.

6. Wet Underwear - should not be left in the bathroom; put them in a private place if possible.

7. Towels - should be aired and washed regularly to prevent bathroom from getting smelly.

8. Domestic Chores - should be shared rather than leaving it to a few. Everybody should take on at least one regular chore. Most Margii brothers and sisters have much more to offer BABA's mission than housework alone.

9. BABA IS COMING! TODAY! If we really think this, what a clean environment we'd have all the time.



"THE OBJECTIVE OF HUMAN LIFE IS SPIRITUAL PRACTICE...FOR SPIRITUAL PRACTICE YOU WILL HAVE TO KEEP A BALANCE IN EACH AND EVERY STRATUM OF LIFE."

Shrii Shrii Anandamurtijii.

addresses

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*The essential quality of life is living;
the essential quality of living is change;
change is evolution....The static, the enemy
of change, is the enemy of life and there-
fore our 'implacable enemy'.*

John Wyndham: 'The Chrysalids'

Published by HIS Grace through ANANDA MARGA, Sydney,

Printed by Shakti Press,

Registered for posting as a publication Category C.

Pustimarga and Rauravamarga

SHRII SHRII ANANDAMURTI

I said last night that Devotion has its three sub-divisions—it is trio in one. There is a natural tendency of devotion in human mind—it is a must. Even in animals this element of devotion is there, of course, in a little measure. No animal is totally devoid of this element of devotion. Yes, it is a fact that an animal is incompetent in the cult of devotion. Had devotion been totally absent in animals they would not be tamed. The fact is that they are tamed. They do surrender to the great.

In animals too, there is Samanya Bhakti, there is natural devotion. Hence the animals can not be slighted. Those who used to think that the animals are devoid of devotion and are inferior creatures and hence, they used to slight them are to change their old notions. The animals do possess devotion in them and as such, they should be treated as common animals instead of inferior creatures. That's why we have opened a separate section to look after the interests of the animals, to remove the miseries of the animals.

This element of natural devotion has got to be upgraded, to be enlarged and thus the humans will have to march ahead. This is called the PUSTIMARGA (The path of devotional growth). Following this path alone the aspirant can upgrade the Samanya Bhakti to Gaona Bhakti (aesthetic devotion). Though when the little plant of devotion will be able to devour itself up. NAESA TARKENA MATIRA PAPANEYA.

You should always try to elevate yourselves to the exalted position of human excellence, and you will feel that you are man. The Samanya Bhakti you do possess as a matter of birthright. Now you should try to convert that Samanya Bhakti into

and Gaona Bhakti to Mukhya Bhakti (primary devotion). Every aspirant should pursue the path of this Pusti Marga because this is the path that leads to progress and the right to progress, the capacity and the competence to progress belongs to the humans alone, not to the animals. One who is progressing along the Pusti Marga—the Path of devotional excellence—is bound to prosper. Some day he will surely come in the closest contact of Parama Purusa. In the esoteric cult of the Vaisnavism in Bhagavat Dharma—these paths are otherwise known as Vrajabhava, Gopibhava and Radhabhava. By dint of this Mukhya Bhakti the aspirants can attain Parama Purusa and the path, of those not following this Pusti Marga is known as Raorava Marga. The word Raorava generally means 'hell' but here it is used in another sense. There is nothing like heaven or hell, those are mere fantasies, mere dogmas. Here Raorava means degeneration from humanity to animality to further crudification, to go down in evolutionary scale. Now why should they degrade themselves in evolution. He is a veritable human being. Why should he allow himself to degenerate step by step? Rather he must protect his precious treasure—the gift of devotion. Just as a tender plant is protected by fences from the outside dangers, similarly this latent devotion has got to be carefully protected. Goana Bhakti and Gaona Bhakti into Mukhya Bhakti. Raorava Marga is not an ideal path for you. In fact Raorava Marga is no Marga. As you will yourselves follow this Pusti Marga, try to bring others also Sympathetically to this path see to this that no one under pressure of circumstances, is compelled to follow the Raorava Marga.

(2nd January, '81, Ananda Nagar)